

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## The Modernist - Communist Threat to American Liberties

By Rev. Carl McIntire

Pastor of the Bible Presbyterian Church, Collingswood, N. J., and Editor of the CHRISTIAN BEACON

"Liberty" and "freedom" are perhaps the most frequently used and best loved words in America today. We have inherited a free society. We have been fighting for freedom. The blood of the very finest of the young men of our nation has been poured out on the battlefields of the world to preserve freedom. One bit of evidence of the present love of freedom is the song hit, "Don't Fence Me In," which has been listed as one of the most popular in America.

We have no need to fear for our freedom from external enemies; at least, not for the present. We are too strong. The one place we need to be on our guard is on the inside. It has been said that we may win the war for freedom on the battlefield and lose the war for freedom on the home front. We take our liberties for granted; we assume that our democracy is secure; we believe our way of life is permanent. It is in such an attitude that peril lies. On the other hand, now that we have been fighting and sacrificing to maintain these liberties, any attack upon them internally, if it were, in any way, an open or a professed attack, would meet immediate resistance; and by our democratic processes we would keep it from coming to power politically.

It has been because of our freedom—our free economy, our free

enterprise, our free system of education, our free medicine, our freedom of religion—that we have been able, as a nation, to rally to the defense of these ideals, and to come forth from the battlefields victorious.

Consequently, any attack upon our liberty would have to be in such a subtle and unrecognizable form that the people would be unaware of its nature and unable to detect it until it had advanced to such a stage that irreparable harm had been done.

### An Attack on American Liberties Being Made by Modernists in the Name of the Church

It is the purpose of this and following messages to point out that such an attack, of the most far-reaching consequences, is being made today. It is coming from the most unexpected quarter, and it is making unbelievable advances. This attack, of course, is being made in the name of freedom. Freedom and liberty, the idols of the hour, cannot be replaced unless we are offered in their stead other idols that go by the same name. The popular slogans of this attack are on the lips of people everywhere. It is "economic democracy" as well as political democracy that we are told we must have. There must be a planned society instead of the chaos that lack of control per-



Dr. Carl McIntire

mits. The profit motive with its "barbarous instinct" must be replaced by a higher and more lofty motive of service to one's fellow men. The rugged individualism of the past has had its day, and we must move on now into the security and comfort of a "democratically" controlled economy. The rights of property must be re-examined. The whole basis of society must be changed from one of competition to one of co-operation. Instead of the feud of competition we must have the co-operation of brotherhood. So runs the general nature of the attack.

These and similar slogans are being held up before us today in every possible manner. As a nation and as a people we are urged to press on to attain them. When, however, we are told that the basis of society must be changed from one of competition, one in which the profit motive is at work, to some other foundation, we have set before us the real seriousness of what is actually happening. (Continued on page six)

## STRAYING SINNERS AND A SUFFERING SAVIOUR

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all"—Isaiah 53:6

(Sermon preached March 18, 1945 at Bethany Reformed Church, Sunday School Hour. Mechanically recorded for The Sword of the Lord.)

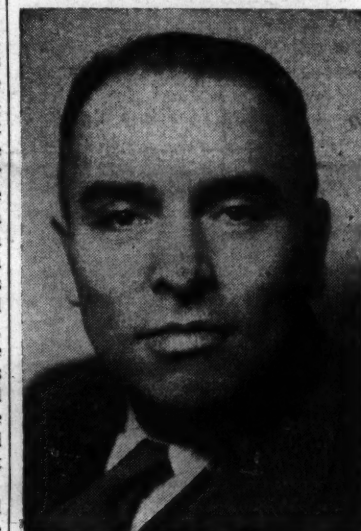
By Evangelist Hyman J. Appelman, D. D.

There is a verse of Scripture in the Old Testament that is almost as familiar to those who read the Bible as is John 3:16. It's Isaiah 53:6. I want to take it as my text for this service. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." I am going to speak to you to that text, and my subject is just this one matter, Salvation.

You know, where I come from in Texas, just a little piece away, a little farther South and West, there are great sheep ranches, tremendous sheep ranches. I've seen thousands, and thousands and thousands of sheep in one flock many times. I've held meetings out there, revivals, been in the churches in the sheep ranch country and I've asked questions about sheep. The ranchers and the herders are all unanimous in their conviction that the sheep is the dumbest animal there is on a ranch. It is more foolish than a horse, or a hog, or a goat, or a cow. They say that if there is a fence around a meadow, and there is a hole in that fence, the hogs will leave it alone, the dogs will leave it alone, the cows will leave it alone, the horses will leave it alone, the mules will leave it alone, but the sheep will find its way through that hole, get out and get into trouble.

They say that a sheep never will come back. It never will come back on its own free will. If it

starts wandering away it will keep on wandering, and keep on wandering, never stop wandering until it's killed, or until somebody



Dr. Hyman J. Appelman

## MARRIED SEPTEMBER 4 AT WHEATON



Charles Himes



Mrs. Charles Himes

The editor, John R. Rice and Mrs. Rice announce the marriage of their daughter, Mary Lloyds, to Mr. Charles Himes, Tuesday evening, September 4, at Wheaton Bible Church. Both of these young people have surrendered to the call of God for missionary work in Tibet where they expect to

go after finishing college and Bible school training. Both work in The Sword of the Lord office while attending Wheaton College. These devoted young Christians want your prayers that they may be fully prepared and mightily used of God in carrying the gospel to dying sinners.

## Marriage and Home

By Evangelist John R. Rice

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."—Gen. 2:18.

"Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge."—Heb. 13:4.

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."—Matt. 19:4-6.

Someone has said that the three sweetest words in the English language are mother, home, and Heaven. These three words center around the middle one. No one thinks of mother without thinking about home. And home itself ought to be a picture, a reminder, of Heaven. Nearly everybody who ever thinks about Heaven thinks about loved ones whom they expect to meet with there. So the home is rooted in the heart's tenderest devotion and memories

and aspirations of every normal person.

In Psalms 68:6 the Scripture says, "God setteth the solitary in families." That means that one of the great blessings God gives is the home and the family. How much better it is that the unit of the family should exist, with its tender ties, with its safe protection, with its sure provision for those who could not stand alone. A chicken is able to pick its own food, with a little supervision and

protection by the mother, soon after it is hatched out of the shell. And in a few weeks' time the chicken does not need a mother at all. Even a kitten or a puppy is soon able to eat and go without the parent's protection and care. But babies should be fed, normally, at the mother's breast, for ten or twelve months, and then must be provided for and protected and fed and clothed long years before the child is able to care for his own needs and live his independent life. God evidently extended the growing period for children so that they could be in a home and there be molded and protected and taught and developed in the bosom of the family. Thank God that we are not out scratching for our own food in a few weeks' time like a baby chick! God's great mercy has provided this boon, this comfort, this privilege to human beings; He "setteth the solitary in families." (Continued on page three)



brings it back. You know it's not that way with a horse. If you don't take a horse too far, let it go. It will come back home. A cow will wander over a thousand acre ranch, and when milking time comes along it will come back to the milking barn. Take a dog half way across the country, let him go, and the dog will find its way back generally. Take a cat, try to get rid of it. Take that cat from here to Los Angeles. By the time you turn around and get back home, the cat will be sitting on the step meowing at you! You know it's hard to lose a cat. They just seem to know their way back. Sheep never will come back. You have got to bring them back, drive them back, lead them back. They never will come back alone. I know creatures, I know beings, so do you, who are infinitely more stupid, more foolish than sheep. They are all about us. There are some of them right here in this very auditorium, in the choir loft, in the balcony, on the main floor, looking up at me, listening to me.

We were seated one day in the home of a farmer near Lawton, Oklahoma. All of a sudden the three of us in the kitchen heard a sheep bleat: "Baa Baa." You know how a sheep cries. We ran out. The door opened and closed again. The sheep stopped crying. We looked around a bit but could not locate the animal. We went back in. The door opened, closed again. We stayed in a little while and the sheep began to "baa" again. Again we stepped out into the yard, looked around some more but could not place the creature. This was repeated three or four times. We finally decided for our own peace to hunt up the bleater. We walked out to the barns, a little piece into the cotton field, then back again into the yard.

All of a sudden the lady of the house called us over. Her husband and son had made a tank. You have tanks in the air, but in Texas we have tanks in the ground, dug out, a kind of a reservoir with cement in it. The cement had hardened so that day the men had turned on the windmill to let the water go into that tank. The lady of the house had climbed up the side of the tank and was calling us over. There, in that tank rapidly filling up, standing on its little old tip toes with its chin barely above the water, was a tiny lamb. It had gone in there when it was dry. The water had started flooding the place so that if the sheep hadn't called then, if we would have waited five more minutes it would have drowned.

But, I say, I know people who are infinitely more foolish than sheep, because although human beings, with human good sense about almost everything else, in danger of being lost in sin, they do not very often have sense enough to lift their voice and cry to God for help, cry to God for aid, cry to God to be lifted out of their desperate position. That, I submit to you, is consummate folly.

God knows this. God is all wise. God knows all about us and when He compares us to sheep, He knows exactly what He's doing. Let us then, you and I, just think this statement through very

#### THE SWORD OF THE LORD

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EVANGELIST JOHN R. RICE  
D.D., LIT. D.,  
EDITOR AND PUBLISHER  
Evangelist Robert J. Wells, Th. D.  
Associate Editor

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briefly because there's no need for length. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

#### All Have Gone Astray

First of all, like sheep we have gone astray by choice. We didn't have to go astray. There wasn't anything forcing us to go astray. We knew just exactly what God wanted us to do, or we knew where we could find out what God wanted us to do. Yet in spite of that, we choose to do the wrong thing, we choose to disobey God, we choose to get into trouble, we choose to make mistakes, we choose to commit sin and transgression.

We've gone astray by conduct. The word of God is specific on that. It says, "there is no difference for all have sinned and come short of the glory of God." Every one of us, every single, solitary one of us has done wrong. Some of us have done much wrong, some of us have done little wrong; but we have all done wrong. Some of us are just starting to do wrong, because we're young, and some of us have been engaged in wrong doing for a considerable length of time; but we've all gone astray by conduct. We've done the wrong thing. We knew it was wrong. We knew when we were doing it, it was wrong, yet we just deliberately went right ahead turning our backs on God and our faces towards Satan and sin.

We've gone astray not only by choice, not only by conduct, but into condemnation. We've gone astray into condemnation. That is, God will punish us for our sins. The wages of sin is death. There is no escape from it. There is nothing we can do to wipe out our records. There is nothing we can do to undo the sins we've committed. There is nothing we can do to make ourselves acceptable to God. There's nothing we can do, not a thing we can do of our own selves, in our own strength, by our own means, in our own power, to cause God to forgive us our sins, to compel God to save us from the punishment of sin, to force God to keep us out of Hell, to take us into Heaven.

#### All Have Chosen Their Own Way

The second thing in this text is just one step further. "All we like sheep have gone astray; we have turned everyone to his own way." "We have turned every one to his own way." Here is what that means. Some of us do not think we need salvation at all. Why, we're all right. We don't do such terrible wrong. We've never been to jail. The police are not after us. We're not big liars. We don't steal. We've never killed anybody. We think we don't need salvation at all. We think "Why the Lord Jesus Christ died on the cross for wicked people, and we're not so wicked." The bums, the tramps, the drunkards, the murderers, the gamblers, the bad women, the bad men, they need salvation, but we don't. Then there are some of us who have turned to our own way in that we're trying to make a salvation of our own. During a revival meeting in Florida, a little while ago, I went into the congregation to speak to a young woman. Somebody had told me she was not a Christian. I asked her "Are you a Christian?" She said "Yes." I said "How long have you been a Christian?" She said "All my life." I said, "No you haven't. You haven't been a Christian all your life." She said "You don't know me, you don't know anything

about me." I said "I don't know you, I don't know anything about you, but you haven't been a Christian all your life." She said, "Well not all my life; but it was just a little bit of my life before I became a Christian." I said, "No it was a long part of your life." She shook her head at me and said, "When I was seven weeks old my Mother brought me to church and I was sprinkled and I've been a Christian ever since."

She found she was wrong, thank God. Before that revival was over, she was convicted of sinfulness, and gave her heart to Christ. No, she didn't leave her church. She stayed right in her church. She didn't have to leave her church. Why, in any church you will get to Heaven if you are a Christian, if you are a child of God. But, she had to be born again, she had to accept Christ as Saviour. There may be some right here in this congregation who are trying to make a salvation of their own. They try to give up certain sins, try to keep from evil practices, join a church, do this, that, the other thing, but they do not accept Christ as their Saviour.

Further, many have not only gone astray, but they have chosen their own way in the worst mistake of all by putting off their salvation. There are multitudes of you in that category right here tonight. You know you are a lost sinner. You know Jesus Christ died for your sins. You know God wants to save you. You know Jesus Christ can save you. In your heart, you want to be saved. But, you are saying, "not now, some other time." You're putting it off. That's exactly what Satan wants you to do. God doesn't want you to put it off tonight, you are choosing your own way, the Devil's way, not God's way.

#### The Lord Jesus Bore the Iniquity of All

There is a third thing in this wonderful text. "The Lord hath laid on him the iniquity of us all." That means the Lord laid on the Lord Jesus Christ the iniquity of every one of us. First of all, the Lord laid on Jesus Christ your sins and mine to show us the awfulness of sin. If you want to know what a terrible thing sin is, don't go to the jail house, don't go to the penitentiary, don't go to the saloon, don't go to the murderer, don't go out yonder to the blood stained hellish battle field. If you want to know what a terrible thing sin is, if you want to know how God hates and will punish sin, go to the cross and see what sin did to the Lord Jesus Christ. Yes, the Lord laid on Jesus the iniquity of us all to show us the awfulness of the thing we call sin, to show us the absolute unforgiveness, the total doom and damnation of the thing that we call sin.

Then the Lord laid on Jesus the iniquity of us all to show us the mightiness of His love. You all know that wonderful statement of the word, "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." . . . the mightiness of God's love. Think of how much God loves us, of how much He loved us, that He was willing to send His Son to die for our sins. You know we talk a great deal about the sufferings of Jesus on the cross. Have you ever stopped to think about the sufferings of God, of God Almighty, of God the Father? How God must have suffered when He watched His Son die for us! He was willing to do it because He loved us.

The third reason why "the Lord hath laid on him the iniquity of us all," is not only to show us the awfulness of sin, not only to demonstrate to us the mightiness of God's love, but to provide for us the only sure, the only safe, the only certain way by which we may escape from the doom of our sins and enter into the salvation

of God. In the cross, in Jesus, in the blood of the cross, God promises to forgive our sins, to make us His children, to fill us with His Spirit, to keep us out of Hell, to take us into Heaven.

Now, what is there for us to do? Just one thing. We know we've gone astray. We know we've chosen our own way. We know Jesus Christ died for our sins. Let us accept Jesus as our personal Saviour. Let us confess Him before men. Let us receive from the bountiful hands of God free pardon for all of our sins.

There is a story told of a certain great evangelist in the United States of America who comes from England. This man was in his study one day, out yonder in England, when there came a rap on his door. Upon the preacher's call to come in, the door pushed open and in walked a bedraggled, shabby, dirty, dusty, sweat-marked, torn-clothed, gypsy man. The preacher stood up to cross the room towards the beggar, thinking the man was drunk, coming for a handout. The visitor shaking his head said "No, I'm not drunk, I look this way because I haven't taken my clothes off in a week. I'm in trouble."

"Why don't you see the police?" said the preacher.

"I'm not in that kind of trouble."

"What do you want?"

"I don't want anything for myself but out there in the meadow is my covered wagon. My boy, seventeen years old is in it dying. My wife's dead: She was a Christian. I'm a Christian. I don't know very much about it. I'm not good at talking. My boy's not a Christian. He's dying. Will you come and help him in?"

"Yes," let's go quickly."

The preacher got his hat and coat and together they raced down the street. The two came out into the meadow. The preacher climbed up into the wagon. He told the Gypsy man to pull back the canvas sides so that the air, the sun, the light could come in. There was the boy stretched out on a blanket, a rolled up coat for a pillow. The preacher knelt down by the lad's side. The boy's eyes were closed. His face was pale. Glistening beads of perspiration stood out on his forehead."

The preacher said, "Son, are you asleep?"

The boy shook his head.

"Son, you know you're pretty sick."

The boy nodded his head.

"Son, you know you're dying?"

Again the boy nodded his head, the tears coming from under his closed eyelids.

"Son, are you a Christian?"

The boy shook his head.

"Son, do you want to be a Christian?"

The boy nodded his head hard.

"Son, would you be willing to do what God tells you to do to be saved?"

The boy nodded his head again.

The preacher reached into his pocket and took out his little Testament, turned to the third chapter of John, the sixteenth verse and read, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

"Son, do you understand it?"

The boy keeping his eyes closed shook his head.

The preacher read it a second, a third, a fourth, a fifth, a sixth time.

The boy opened his eyes, moistened his lips with his tongue, looked up into the preacher's face and said, "Can I read it?"

The preacher said, "Can you read?"

"A little."

"Then you can read it." The preacher put his arm under the boy's back, lifted him to a sitting posture, held the Testament in front of him and said, "Do you see where it says sixteen?"

The boy said, "Yes."

"Then you read it."

The boy read it. He couldn't read well. He sort of spelled it out, the preacher helping him. He read it a second time, a third, a fourth, a fifth, a number of other times, over and over again until he knew it by heart. He shivered. He was getting tired. He was sick, you know. The preacher lowered him back on the pallet. The boy closed his eyes.

The preacher said, "Son, do you understand what you read?"

"What does it mean, 'God so loved the World'?"

"It means God loves you, and me, and your Dad, and your Mamma, and all the world."

"Does it mean me?"

"Yes, it does."

"Are you sure it means me?"

"I'm dead sure." "Nobody ever told me."

"Believe it, Son, it means you."

"What does that big word mean, that word whoso—"

And the preacher finished it, "whosoever."

"It means you, and your Daddy, and your Mamma, and me."

"Are you sure it means me?"

"I'm dead sure it means you."

If nobody ever told you, Son, I'm sorry, sorry as a dog; but it means you. It means you Son. Believe me."

The boy with his eyes closed, began to whisper, "God so loved the world—" again, and again, and again, and again. His face turned a yellowish pale. Bits of foam came to the sides of his mouth. His limbs and hands began to stiffen out. He kept on whispering, "God so loved the world." After a while, opening his eyes, lifting himself on his elbows, looking up into the preacher's face, he spoke, "Mister, are you sure it means me?"

"Dead sure."

"Nobody never told me Mister. Nobody never told me it means me. Nobody never told me God loves me. It means me." His body began to stiffen out but he kept on whispering, "It means me. Nobody never told me." He moved closer to the preacher until his body was almost touching the preacher's feet. "It means me. It means me. I believe. It means me. I believe." He straightened out and died.

The preacher said he went to Heaven. I say "Amen." He trusted and confessed Jesus Christ as his personal Saviour. He knew he was a wandering sheep. He knew he had gone astray. He

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knew he had turned to his own way. He knew the Lord Jesus Christ had died for his sins. Right then and there, on his death bed, in his last minutes, he put his faith in Christ and his Saviour.

You don't have that excuse, any of you. All your lives you've known that God loves you, that Jesus died for you. Now this morning, on this quiet morning, in this congregation, in this most opportune time, believe on the Lord Jesus Christ, step out on the promises of God. Say "Lord Jesus, You died for me too, have mercy on me, a sinner." God give you the grace, everyone of you, to do it for Christ's sake. Amen.

#### Decision for Christ

If you have read this sermon by Dr. Appelmann but have never before trusted Christ as your own personal Saviour, will you do so now, at once? And write the editor and he will be glad to write you a personal letter of counsel and encouragement and we will let Dr. Appelmann know of your decision. Don't wait but do it now! You may sign the follow-

ing form and mail it to us or copy it in a letter or card, or write it in your own words. But the moment you trust Christ as Saviour, He is yours.  
Evangelist John R. Rice, Editor  
The Sword of the Lord  
214 W. Wesley  
Wheaton, Illinois  
Dear Brother Rice:

I have read the sermon, *Straying Sinners and Suffering Saviour* by Dr. Hyman Appelmann. I realize that I have gone astray like a lost sheep, that I am a sinner and need to be saved. I believe that Christ died for my sins and wants to save me. So here and now I put my trust in Him, depending on Him to forgive my sins and save my soul today. Today I call Him my Saviour and give Him my heart and life and by His grace I will endeavor to claim Him before men and serve Him the rest of my life.

Signed \_\_\_\_\_  
Address \_\_\_\_\_  
Date \_\_\_\_\_

And the cares of a mother to soothe and beguile;  
Let others delight 'mid new pleasures to roam,  
But give me, oh! give me the pleasures of home.  
Home! home! sweet, sweet home;  
But give me, oh! give me the pleasures of home!

"To thee I'll return, overburdened with care,  
The heart's dearest solace will smile on me there;  
No more from that cottage again will I roam,  
Be it ever so humble, there's no place like home.  
Home! home! sweet, sweet home;  
There's no place like home, there's no place like home!

As I go up and down the land and preach on the home in my revival campaigns, I find to my surprise and sadness that most people have forgotten this old familiar American classic. Most people cannot remember the words nor the melody, except perhaps a part of the chorus. It is not so easy for me to forget. I am away from home, week after week, most of the year, one year following another. That is a part of the sacrifice which an evangelist makes for the Lord. But knowing all the heart-hunger, all the loneliness, all the unsatisfied needs and longings of the heart of one who is away from home, I find that old song a holy and beautiful thing; and my heart sings it over and over again. Home, sweet, sweet home, "be it ever so humble, there's no place like home."

A home necessarily involves a marriage. For some men to live together is not a home. For two or three or four girls to have an apartment together while they go out and each makes her own living, is not really a home. And sometimes where a father or mother is taken away and one parent remains with the children, the place is a home partly because of the memories of the sweet communion of two companions, joined in heart and body and life and hopes and ambitions, yes, and joined together in the birth and rearing of their children. The blessing on such a home where one companion has already gone to Heaven is that the fragrance of the marriage remains, in some sense, with the children and with the bereaved mate. I say, it takes a marriage to make a home.

Let us consider, then, in this chapter some things about the nature of marriage.

#### I. Marriage Is Ordained of God

Only a fool would make fun of marriage. Surely only a thoughtless scatterbrain or a perverted wretch would talk and think lightly of the institution of marriage. Marriage, I say, was ordained of God.

It was in the Garden of Eden that God Himself planned the idea of marriage. Genesis 2:18 says, "And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him." God made the kind of a man who needed a wife. God knew his heart's needs and his physical needs and so God declared it was not good for a man to live without a wife. And God made Eve, because she was needed, because she would fulfill the natural longings and would fill in with the natural and normal happy life of Adam. Marriage was ordained of God.

We find a tender gentleness in the story given in Genesis. In Genesis 2:21-25, we find, "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is

now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."

It was God who brought the woman to Adam. It was God who told them the meaning of marriage. And they loved each other at once, and beautifully, so that the Scripture says, "And they were both naked, the man and his wife, and were not ashamed." It was to these two, Adam and Eve, the first wedded couple, that God gave the command, "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28).

Thus we may rightly say that God Himself made man and woman for each other; made them for marriage. And we may say that God Himself performed the first marriage ceremony in the Garden of Eden. Marriage, then, is a holy and beautiful thing, an institution ordained and planned by Almighty God for man's good and happiness, and for God's own glory.

The Lord Jesus Himself added His blessing to marriage by endorsing the Genesis account of the creation of man and woman for each other, and the first marriage, and God's principle of marriage there taught. Jesus said, "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:4-6). The Lord Jesus Himself endorsed marriage as a holy and divine institution.

It is significant that when the Lord Jesus, our Saviour, came into this world, He was born into a home. It is true that Jesus was not conceived of natural generation. He did not have a human father. Joseph did not beget Jesus. The virgin birth of Christ is clearly stated a number of times in the Bible and only unbelievers and non-Christians, those who do not accept the authority of the Bible, those who do not believe Christian doctrines, deny the virgin birth of our Lord. Yet Jesus was born in a home. Mary and Joseph were betrothed, engaged to be married, and God told Joseph, before the baby Jesus was born, to take Mary as his wife. In Matthew 1:18-25 we are told how Joseph, the troubled and distressed sweetheart, dreamed and God sent an angel to him to say, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. 1:20). And we are told, "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS" (Matt. 1:24,25).

So it turned out that Jesus had not only a mother, but He had a home. Joseph was to Him like a father. Luke tells us how the Lord Jesus, when He was only twelve years old, went with "His parents" to Jerusalem (Luke 2:41,42). Of course, Jesus regarded Joseph as legally His father, actually His foster father. Jesus had the care of a human father, though Joseph was not really His father. Jesus had the blessing of a home. Luke 2:51 tells us that the boy Jesus, even after His startling answers and questions before the doctors at Jerusalem "Went down with them, and came to Nazareth, and was subject unto them" (Luke 2:51).

How Jesus honored the home and made it a holy institution by choosing to be born into a home and to live in a home! The re-

lationship of Joseph and Mary is all the more honored and glorified because while they had each other and loved one another tenderly, to them was committed the care of the Lord Jesus Christ, God's own Son, come to live on earth among men as a man. They cared for Him as a baby, and He nursed at a mother's breast. They fed Him, protected Him, washed Him, dressed Him, provided for Him, taught Him. They took Him to the synagogue at Nazareth. They took Him to Jerusalem to worship at the Passover time. And Jesus loved them and was subject to them. Jesus had a home. Not much is said about the first thirty years of the life of the Lord Jesus on this earth, but enough is said to make us know that He lived in a human home and thus forever glorified a home and marriage.

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## MARRIAGE AND HOME

(Continued from page one)

lies." What a sweet provision for God for us all is the home!

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Be it ever so humble, there's no place like home!

A charm from the skies seems to hallow us there,

Which, seek thro' the world, is ne'er met with elsewhere;

Home! home! sweet, sweet home,

There's no place like home, there's no place like home!

"An exile from home, splendor dazzles in vain;

Oh! give me my lowly thatched cottage again;

The birds singing gaily, that come at my call;

Give me them with that peace of mind, dearer than all.

Home! home! sweet, sweet home;

There's no place like home, there's no place like home!

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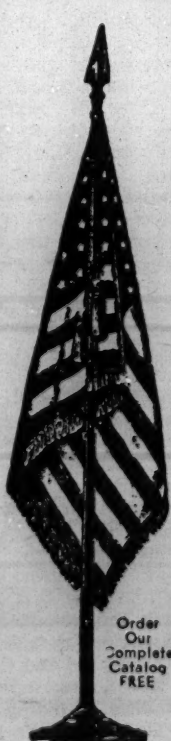
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we find ancient human governments, but they did not begin in the Garden of Eden. Not till after the flood did God institute human government and make men accountable to enforce the law. Human government is not as old as marriage.

The church, congregations of believers, goes back to the times of Christ, and the Jewish nation as a separated people with forms of worship given by God goes back far beyond that to Mount Sinai. But public worship, church organization and service, these are not as old as marriage. Neither the church nor human government (both of them divinely given), are as old as the sacred institution of marriage given by God in the Garden of Eden.

How remarkable it is that marriage was first intended for perfect men and women! Adam had never sinned when God made him a wife because, God said, "It is not good that the man should be alone." Even perfect, sinless people, holy people, so virtuous and good that God Himself could come and walk with them in the garden, and talk with them intimately and delight in their sweet and holy fellowship—such holy and sinless beings as Adam and Eve were in the Garden of Eden, yet found marriage right and proper and helpful. Those who would say slurring things about marriage and about the relation of husband and wife are wicked and foolish people who disregard the holy character of marriage. No wonder God could say to us through the book of Hebrews, "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4).

Some books on sociology taught in high schools and colleges teach that marriage is a product of evolution. They tell fantastic tales of some time before history began when (then, so these God-haters would have us think, men and women were only half-human and half-ape) marriage came slowly into being. They say, do these deniers of the Bible, that originally men and women ran together in herds and lived promiscuously without any honest and permanent mating of man and wife. But it is significant that all of this is an invention, without one single shred of evidence. Nobody has any historical account of any such time or any such place, when there was no marriage as it is known today. Those who believe that marriage is a product of evolution think so only because they want to think so. They think so without evidence; they think so

without reason. The real reason such people believe that marriage is a product of evolution is that they hate the Bible and hate God and do not want to believe that marriage is an institution which God Himself gave according to the Bible. They do not want a binding, Bible marriage. They do not want to give an account to God. They do not want to repent of their sins. So they make up a fantastic tale, and try to make it plausible, in order to bolster the foolish doctrine, or guess, of evolution. They deliberately want to leave God out of their plans, and so they would like to believe that marriage is not of God but is simply the outgrowth of evolution.

Some people actually do not want to be bound by vows of marriage. They want easy divorce when lust is somewhat satisfied, when the fires of passion burn low. They do not want to regard marriage as a responsibility. They do not want to obey the laws of God. They do not want to accept the responsibilities of children. They advocate birth control, or companionate marriage, or easy divorce. But the simple truth is that not one shred of evidence in history indicates there was ever a time when men did not know marriage as we have it today, in the best cases the union of one man and one woman, bound together by solemn obligations, in a holy institution.

It is true that because men and women are sinful they have not always lived up to their own ideals and to their own conceptions of what is true and proper in marriage. But marriage as an institution has endured from the first man and the first woman until now. It will endure until mankind in this flesh lives no more on this planet.

How foolish it is to believe that there was a time that men were not even as sensible as some animals are today! Many beasts mate for life, in something like a true marriage. It is said that lions mate for life. Some kinds of birds mate for life. There seems to be a true affection, a true sense of responsibility, an instinct for permanent mating. And if that be true among some of the higher animals, how much more is it true that God Himself has ordained marriage for mankind. It is a holy, a divine institution. We have no right to change God's laws concerning marriage. No one can ever disobey them without danger and terrible hurt to himself and to society.

There have always been perversions of marriage. There have been cases of polygamy. There

have been great times of spiritual darkness and wickedness in not keeping the laws of God about marriage as well as about other matters of morality. But mankind was made for marriage, and marriage was made for mankind, by the plan of an infinitely loving and wise God.

## II. Why Should People Marry?

There are many sensible reasons, reasons embedded in the need and consciousness of the human race, which make marriage desirable and proper, as the usual thing.

### First of all, mankind needs fellowship.

Marriage is intended of God to be the answer to a lonely heart and to supply fellowship and comfort and joy. God said, "It is not good that the man should be alone." Do you think that for a man to have his stomach full of food satisfies all the highest and best in man? Do you believe that for a man to have the needs of his body supplied is all that is required? Obviously no. Man needs fellowship. If a woman cooks, she cannot enjoy her cooking unless someone else who loves her eats it. Many women who live alone almost starve themselves because they cannot enjoy cooking and cannot enjoy eating when there is nobody to cook for and nobody to eat with. Fellowship, after all, is more important.

Why should it please a man that he is wise if there is no one to hear his wisdom? Why should it please a man if he is brave when there is no one to protect and no one to praise his courage? And why would it matter to a woman if she could sing beautifully when there was no one who loves her to hear her sing?

The Saviour sent out His disciples two by two. He sent the seventy the same way, two by two. On the great missionary journeys we find that Paul and Silas went together; then Paul and Barnabas. This only illustrates the fact that companionship is an essential, not only for our happiness but for our usefulness. And the Scripture tells us how Jesus said, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). You see, even in prayer one can do better if he has help. God is more likely to hear the prayer of two people than the prayer of one.

When two people walk together, if one stumbles the other can hold him. If one be discouraged, the other can encourage him. If one be hurt, the other can help him. Two people can sleep together warmer than if one slept alone. Two hearts together can be more cheerful and happy than either of them alone. You see, man, or woman, necessarily needs fellowship. At very best it is lonely enough in this world. At very best there are many of the secrets of the heart, the longings, the aspirations, the memories, the burnings of conscience that one cannot tell everybody. Oh how each of us needs someone dear and sweet and near, loving and forgiving and understanding and believing, to share with us!

And so marriage supplies the need of fellowship. The man who has a true wife who loves him and believes in him can face the world and not be afraid. How many times a noble preacher has preached the gospel in the face of scorn and disbelief and even abuse and persecution, but has done it boldly and even happily, because he knew there was one nearby who loved and understood and believed in him and his message and held him up in prayer! You see, in the very nature of mankind is written the need for marriage. Marriage is for fellowship and comfort.

In the common language of the people, a wife or a husband is often spoken of as "my companion." That old English usage of the term really pictures what

a husband or a wife is. God-intended marriage to furnish a companion for the heart. That is one reason why people need to marry.

### Second, people should marry for a partnership.

You see, a man is wonderfully built for the work that God has for him to do. But a man may be ever so strong in doing his work, and yet he may have clumsy fingers for threading a needle or dressing a baby. How often men have been astonished when they brought a bride to the home that was prepared ahead of time to see what deft changes a woman's fingers made in the home! A bit of embroidered doily on a table here, a vase of flowers there, a dainty curtain, a neat arrangement here and there; and lo, the home is different! You see, men and women are not alike and each needs the other for partnership.

How many men there are who have tried to live alone. Sometimes on the plains of west Texas cowboys have "batched"—which means they lived as bachelors, doing their own cooking, living in abodes without a woman. I can tell you from seeing many such a bunkhouse, many such a cook shack, many such a ranch home in west Texas, that man was not made to live alone. Man needs the help of a good woman. A home is not a home without a woman.

In countless apartments over the nation two or three girls—secretaries, stenographers, department store clerks—live by two or three, together. They fix their toast and coffee in the morning over the little burner, they eat their meal at night perhaps. And though they have all the dainty things that woman's fingers prepare for a home, it may be, they must go out through the day and toil to make a living for themselves. But when women live alone they have trouble with the furnace. They do not know what to do when a window sticks. And they always feel certain limitations out in the world of commerce. There is a place in business for a woman as an assistant to man, but any woman who runs a business of her own, who meets the world on its own terms, often feels her frailty, often feels the need for stronger hands and shoulders and a bolder brain than her own. I am not disparaging the gifts and the abilities that women have. I simply say that women are only women and men are only men. God intended that they should work together in a partnership.

In the pioneer home there was need for strong arms and hands to fell the trees and clear the land and till it. There was needed boldness for protecting the home against the Indians, courage to supply the larder with the wild meat. But in the cottage there was a need for daintier fingers to rock the cradle, to do the sewing, the cooking. And there was need for a tenderer heart, for a woman's genius and a woman's devotion and a woman's loyalty. You see, for the sake of partnership, marriage is necessary. A man is only half a man if he is not married. A woman is certainly less than a complete woman who is not married. God made man and woman to work together, and no one is at his best who does not have his work complemented by a partner of the other sex. It is true that in business, and sometimes in Christian work, the ideal and the best work is done by men and women working together. But in marriage, even more than in business or in the professions or in Christian work, men and women are made to toil together and to divide their labor according to their gifts and capacities and inclinations. How wise, how good was God to provide the institution of marriage that the best both in man and woman could be brought out, and their toil should have the best reward and the best fruitage!

Third, marriage is a necessity because of biological need.

God Himself has formed in

human beings a certain sex capacity for marriage and love and home and mating. God Himself has given a hunger, a biological necessity that presses men and women toward marriage. That urge is a holy one. It is normal. It is right. I have heard Christian people speak of sex desire as if it were an evil and wicked thing. I have heard people speak of the normal biological necessity that people feel and call it by an evil name "lust." It is true that sex desire can be perverted, can be unholy and wicked, but it is not normally so. Men are made for marriage. Women are made for marriage. God intended that men and women should look forward to mating. Love, courtship, marriage, mating, child-bearing—these are the normal futures of normal men and women. We ought to realize that the biological necessities of sex are created in men and women and that for good. Sex is holy.

It is true that sex desire can be perverted. It is true that sex, as flaunted by the moving picture screen, as regaled in the cheap magazines, as indulged by lewd and immoral and godless people, can be a terrible trap for souls, a God-dishonoring evil. But let us remember that God Himself made man, and God made woman and made them with an innate desire, the one for the other. And that is one reason for marriage.

In I Corinthians 7:1,2 the Scripture says, "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband."

You see that to avoid fornication is one of the reasons for marriage. The bodily desire which is natural and proper, ought to, in usual cases, result in love and marriage at the proper time and in the proper way.

Again in the same chapter, I Corinthians 7:9 says, "But if they cannot contain, let them marry: for it is better to marry than to burn." People ought to marry, as a general thing, to avoid the unrest, and avoid the temptation, and avoid the sin that often comes when people are frustrated in their natural urge of sex.

I do not mean that Christians cannot live happy, noble, continent lives; for they can. Everybody in the world is intended to remain continent and self-possessed until the proper time comes for marriage and the proper mate appears

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and until the proper and conventional safeguards are met. Certainly honorable, good people can remain continent and can live separate from the opposite sex when that is necessary. And for some people that is necessary all their lives. In such cases, certainly, any man and woman can have grace to do right and live right. Christians who ought not to marry can have peace and joy and victory day by day. Yet the Scripture is clear that in ordinary cases, to avoid fornication and to avoid the burning of unfulfilled desires, marriage is proper.

We ought not to think of this biological urge, this sex necessity, as calling simply and only for mating. There are many secondary characteristics of this heart hunger and body hunger of sex. A man wants to hear a woman's voice. He wants the ministrations of her kind fingers. He wants to hear her laugh and her chatter. And so a woman feels the need to lean on a man, to depend upon him, to praise him and be praised by him. All of this is part of the sex urge that God has put in a man or in a woman. It is normal and right. A man is so made that he needs a woman. A woman is so made that she needs a man. In ordinary cases this biological urge is a reason for marriage.

Fourth, most people ought to marry for the propagation of the

race; for the bearing and rearing of children.

To Adam and Eve in the garden God commanded, "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). Again after the flood God repeated that command to Noah and his descendants, "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). You see, according to the Scripture, to multiply is a duty of mankind. It is God's plan that the race should be propagated. It is a solemn duty, a duty to God and a duty to society, to propagate the race.

I know that those who advocate birth control often tell how the increase of population means the increase in misery. But according to all the best authorities, the increase of good Christian marriages—honorable, godly, Scriptural marriages—does not bring misery, but good. Big families are happier than small families. And how infinitely better off is the home that has children than the home that does not have children.

God intended that a woman's womb should bear children. God intended that a woman's breast should give suck to little ones. God intended that a woman's arms should cradle tiny bodies, and that a woman's voice should croon to them the love songs and lullabys that all women instinctively seem to know. God put this urge, this burden on the little girls who play with their dolls. Women are intended to be mothers. Their bodies are made for motherhood. Their natures are made for motherhood. Their highest and best joy will come as mothers, in ordinary cases.

So men are intended to be heads of families. Men are to know something of God's august might and of God's holiness and God's righteousness as they administer wisely the home over which God has made them head. The other day I heard a famous evangelist say, "I never knew how God felt about sin and how God felt about poor, fallen sinners, until I had to whip my boy!" Every man was made to be a husband and a father. In the very nature of a man are capacities never released

until he has a home and family. I recall in my early ministry as a preacher I felt more richly and deeply my burden for preaching when I had children of my own. How rich, how noble, how blessed are the aspirations, the sense of responsibility, the holy heart searchings of one who has become a father! You see, God intended men to be fathers.

And so people ought to marry, generally, and they ought to marry partly as a matter of duty, partly as a matter of fulfilling holy destiny, in propagating the race.

In I Peter 3:7 God tells us how a man and wife enter into the mysteries and miracles of creation, in marriage. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life." Man and woman, when united in marriage and in godly mating, are "heirs together of the grace of life." God says to a man and to a woman "I will let you join Me in the creation of a tiny creature. I will let you bring into the world not only a little body but an immortal soul." How wonderful that a man and a woman in mating and in marriage may be partakers with God in the mystery and miracles of creation itself! That is the destiny of marriage. So generally speaking, marriage is a holy duty and responsibility, a way to propagate the race and to fulfill the command of God as well as to fulfill the call that is innate in the bodies of men and women and in their natures.

Fifth, people ought to marry because they fall in love.

Certainly people should never marry who do not love. It is true that falling in love is not enough reason for marriage. No matter how much you love someone, it would be foolish and wicked and disastrous to marry that one unless certain other requirements were met. All these homes that are broken by divorce—do you think that they were not established on love? I say that love is not enough. We will deal further with that later. Yet, certainly love is essential to a happy marriage, and when people love as they ought, that is a compelling reason for marriage.

I remember the long four years when I wrote a letter to my sweetheart almost every day, except those few months that we were in school together and when I could see her daily. I never read a book that blessed me but that I wanted her to read it. Usually I sent the book to her with my notations on the margin of the pages. I never ate pleasant fruit but that I wanted her to share it. I never smelled sweet flowers but that I wanted her to have their fragrance. Oh, love is a compelling thing. I longed and dreamed for the time to come when we could live together and never be parted any more. I wanted her in my sight. I wanted to hear her voice. I wanted to share her joys and help bear her

sorrows, this beloved of mine. Love is a compelling reason for marriage, and people ought not to marry unless they love one another. But God sends love, if it be a holy love, and if it be approached according to His will. And so love is one reason for marriage.

From these things let us conclude that in ordinary cases God intends men and women to marry and that in most cases marriage is the happiest way of life, provided it be marriage according to God's will, marriage with His blessing.

### III. Marriage Is the Most Intimate Human Relationship

In poetry and song through the ages men have made much of the love of a mother. On Mother's Day every year, cards are sent by the millions with loving verses, describing to mother all the highest virtues, all the tenderest sentiments. Many times people say that, "The best friend you will ever have is your mother." But I want to press on the heart of every reader that the most intimate and precious human relationship is not that of mother and child. It is the relationship of husband and wife.

Mother's love is very tender. It is a miracle of God's mercy that He gives to each of us a loving mother. My own mother has been in Heaven since before I was six years old, and these forty-odd years I have missed her with a loneliness unspeakable. How I long to see her! How glad I am that she talked to me about the Lord, that she called me her "preacher-boy," that she gave me to God when I was born and made me promise, as she lay on her deathbed, that I would meet her in Heaven! I thank God for the tender ties between a mother and her child.

But after all, there are many limitations to the mother-child relationship. For one thing, it is mostly one-sided. The mother loves the child when her love cannot adequately be returned. The mother gives; the child takes. That is not an equal relationship. And after a while, the mother's heart is often broken by the fact that the child's love turns elsewhere to other companions, other friends, and at last to a permanent mate. You see the mother-child relationship has a tendency to degenerate and become less binding. Children move away from homes. The tie of a mother's love cannot hold the boy who learns to love a girl and wants to marry her. You see, mother's love has its human limitations. Great and sweet as it is, the mother-child relationship is not the most intimate, not the most precious, not the most blessed.

Often, in fact, mother love is selfish. Often mother love would keep for herself the young life that ought to be spent on the world. Boys and girls ought often-times to leave home and go out in the world to find other duties, other homes, other mates and companions. That is God's ordained law. Mother love often regrets it, for mothers are only human after all, and mother love is circumscribed by many selfish motives and desires and by limited vision, in the very nature of the case. Mother love is not the greatest of love. The mother-child relationship is not the sweetest nor the most intimate nor the most blessed relationship.

How strong is the love of some brothers! Stop and think of those you know where brothers have been very near to one another. Sometimes it is a brother and a sister who are bound together so closely. Especially is this often true of twins. And sometimes there is a deep kinship of mind and heart between friends. You think of David and Jonathan, of Damon and Pythias. But the friendship of brother for brother is not the closest human tie. The relationship between friends is not the nearest and dearest, not the most intimate nor the most precious.

In the very nature of the case there are certain reticences necessary and inevitable between people of the same sex. The most intimate men friends do not discuss certain things freely. These ties are not the closest. These loves are not the deepest. These understandings are not most all-inclusive.

No, the most intimate human relationship is that of husband and wife. The dearest love is that of the husband for his wife and of a wife for her husband. I think that properly, as illustrated in the Scriptures, a man ought to be a stronger character and thus ought to be capable of a richer, deeper love than the wife. I mean that a husband represents Christ and should love his wife "even as Christ also loved the church, and gave himself for it" (Eph. 5:25). And the wife is to love her husband as the church is to love Christ and is to be subject to him. In any case, the Scripture says that the wife is "the weaker vessel" (I Peter 3:7). But be that as it may, the relationship of husband and wife should be the most intimate, the most precious, the dearest and best in all human experience.

When God made Adam and Eve and brought them together, and gave Eve to Adam as a bride, the Scripture tells us then that "And they were both naked, the man and his wife, and were not ashamed" (Gen. 2:25). That indicates how intimate is the relationship of husband and wife. Theirs should be and may be, if they are clean and pure in life, if they are wholly devoted one to the other, if they are as fully surrendered to marriage and the home as they ought to be; theirs may be the most tender and beautiful understanding with no intimacies withheld, with no embarrassment over perfect oneness of mind and heart.

Marriage love and marriage intimacy is so great that the Scripture says that "they twain shall be one flesh."

The mating of a man and woman is so intimate that surely any man with any decency, any woman of sense can see it is proper only for people who are mated for life and who have given themselves wholly one to another.

Sometimes a tender and gentle girl, modestly-reared and protected, may feel a sense of shame when she comes to the marriage bed. She may feel that there is something unholy, something indecent, about the marriage relationship. That is not true. And all of our teaching, and all of our attitude on this matter of marriage ought to be so holy and so Scriptural that people would come to marriage with a sense of holy devotion. The marriage joys are holy joys. It is not wrong for a woman to give herself to her husband without reserve. It is not wrong that a husband should give himself to his wife without reserve. It is not wrong that they, the man and the woman, may be naked before each other and unashamed.

In fact the ideal of marriage is that every woman's heart should be open; that she should seek to have her husband share all of her thoughts and dreams and aspirations. Likewise the husband should so love his wife and be

(Continued on page seven)

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## The Modern-Communist

(Continued from page one)

Society has a basis. It has a foundation. When you change that basis, you shake society itself. As a matter of fact, you tear down the house. It is one thing to jack up a house and remove a crumbling foundation in order to replace it with another foundation that will support the same house; but it is another thing to tear out the foundation of a house and then rebuild the foundation to support a superstructure of an entirely different plan and nature.

When we talk about the social control of economic processes for the common good, we have an entirely different kind of foundation upon which to build society from the society in which we have had free enterprise where the elements of the profit motive, competition, and individualism have had full sway. To change the basis of society in such a way is revolutionary. Society has been operating on its present basis for many centuries. To turn it all over and start out anew, or, more realistically, to attempt to change the foundation and to remodel the superstructure while the family lived in the house would be more than exasperating to the housewife, and much more so to the bewildered children and distracted husband.

This is the nature of the attack, and in it are involved the very liberties for which we have fought. We have held before us four freedoms. The first two of these freedoms, as they are popularly considered, are logically contradictory and incompatible with the last two, and yet very few people realize this. We shall discuss them more in detail later on.

We expect attack upon the American way of life, from the radical elements, from the communistic elements, but we certainly do not expect good Americans, men who love freedom, to be a party to an ideology of any kind that will undermine our precious freedoms. The point is that when people are a party to such propaganda they are unwittingly promoting the cause that later they will regret with tears.

### Modernists Really Follow the Line of Atheistic Communists the Doctrines That Would Take Liberty From the World

The ideas that are expressed in the foregoing popular slogans are a part of an ideology. It is this ideology that the modern church, in a holy crusade, is now preaching and holding up before the Christians of America as the goal of liberty toward which we must now move. The attacks that have been made upon private enterprise in the last twenty-five years have had little opposition from the church. In fact the church has aided in the attacks. Of course there are abuses connected with private enterprise and the capitalistic system, and no one could possibly condemn them and cry for their reproof more than we do, but these can and will be singled out. The attack of the modern church has not been upon these evils alone; it has been upon the very heart and core of the existence of private enterprise. It is the "sinful" profit motive and "wicked" competitive order that must be changed! This is the spearhead of the attack.

It is these increasingly popular ideas, which the church is now offering to the nation and the people, that are wrong—wrong in the sense that they are contrary to the historic position of the church; yea, even more than that, they are contrary to the eternal truth of God as revealed in His Scriptures and as made known to us in creation and providence.

The last place in the world

from which you would expect an attack of any kind upon liberty or upon those things that are essential to liberty would be the church. The church should be the guardian of liberty. Because people believe that the church should be the guardian and defender of liberty, they are ready to listen to the message of the church and to accept it as the road to freedom and the more abundant life. Because of the confidence people have in the church in its place in society, the place that society has given it by virtue of its historic position and place of blessing and power, here is the most advantageous place imaginable for the presentation of erroneous ideas. In other words, people listen to the church, they are disarmed. When the profit motive is attacked by the preacher, private enterprise reels and staggers under the blows. Yet people will listen, believing that they should hear about their sin—the sin of the profit motive.

### The Seriousness of the Threat

In laying the groundwork for the structure of this thesis, the seriousness of it all can be seen by the size and magnitude of the church, which is making this attack. This attack upon private enterprise and the profit motive is made not by some isolated churches here and there. No, it is made in the name of the Federal Council of the Churches of Christ in America. The Federal Council claims to represent twenty-five million people. It represents twenty-five denominations and 150,000 Protestant churches in the United States. (The number of denominations mentioned here has been reduced to twenty-four, upon the action of the Reformed Episcopal Church, on May 24, 1945, withdrawing from the Federal Council. This will alter the Federal Council's own claim quoted throughout this book.) The attack is made in the name of this multitude. It is the voice of this Council that is telling us that the basis of society must be changed and that the social control of the economic processes for the common good should be brought to pass.

Time for February 6th, reporting the Cleveland conference to which we referred in our introduction, where 450 leaders of the Protestant churches, under the auspices of the Federal Council, met to discuss the basis of "A Just and Durable Peace," announced that the late President Roosevelt, in receiving the unqualified endorsement of that body for the Dumbarton Oaks Proposals, had received the support of the most substantial body of public opinion in the United States. Yet this was the group which, in addition to the consideration of the Dumbarton Oaks Proposals, announced that the whole basis of property, as it has always been understood in the history of this country, needs to be revised. Later we shall give this evidence and discuss the matter in detail. We mention it here to show the magnitude and the far-reaching nature of the attack. The ideology underlying our system of freedom is being assaulted by another ideology which involves the philosophy of collectivism.

### But Modernists, in Opposing Free Enterprise, Capitalism and the Profit Motive Do Not Represent the True Church Nor God's Word

Now, at the outset of this discussion, as we begin to tell this story, we want it to be clearly understood that we are in no way exposing or attacking individuals as such. We are confident that if these men fully realized what they are doing they would stop. Our only explanation of their atti-

tude, as we shall continue, is that they do not understand that they have been blinded. We are not against the church. God forbid such a thought! We are for the church, as this story will evidence. It is because of our deep love for the historic church of Christ and its place of power and blessing to civilization that we have heeded the call, assumed the burden of this volume, and are now undertaking to mark the road on which the tyrant will ride. As the pastor of a church, the last thing in the world we should want to see would be that the church of Christ should suffer; but it must be the church of Christ, the church that is standing upon the rock of His eternal Word and defending the heritage that is ours in the written record. To the church has come the clarion call of "Thus saith the Lord," the certainty, the authority of a message from Heaven. But when the church of Christ turns aside from the Word, aside from a belief in its finality, inerrancy, and authority, then it gets into real trouble.

The deceptiveness and the tragedy of the present emphasis of the church, as represented through the Federal Council and its leaders as they push their crusade in the name of "economic democracy," is that they have identified it with the kingdom of God. It is to them the fullness of the Gospel, and they advocate it with a holy passion, making it the theme song of gatherings and the constant topic of book after book. As the impact of this course upon our American people, they think it is the cause of Christ. In the name of the living God, slogans and ideas, which when they come to fruition will mean a revolution in the nature and basis of our social order, are being pressed upon the public, and especially given to the minds of the younger generation. The church is preaching these things in this way because it does not want violence to bring in the change, or "the kingdom." It wants to make this program of a planned economy the common faith of all men in such a way that it can be put into effect by the democratic, political processes without violence or bloodshed, so that there will be very little protest or possibility for objection to the matter when it actually comes to pass.

Dr. G. Bromley Oxnam, Methodist bishop of the New York area and president of the Federal Council, in his recent volume, published late in 1944, "Preaching in a Revolutionary Age," has this to say, on the first page:

"Revolution is a period of action in which faith must become works. A common faith must become a common purpose resulting in a common act. If there can be general agreement upon the question of ends, violence may be avoided when considering the question of means. Failure to unite in a common faith means conflict, because respect for law passes when large sections of the community no longer believe the law to be expressive of the common desire."

Can it be possible that, while we are fighting a war for liberty, the church of Jesus Christ within our own gates is preaching to us ideas that will take from us the very liberty for which our boys have died? This is the prospect that alarms us, the situation, as substantiated by irrefutable facts, we believe now to exist. If we can prove our case, we shall have rendered to the cause of Christ a service of invaluable proportions. The evidence is so abun-

dant, once it is pointed out, that the task is not difficult.

The true church defends the profit motive, competition, private enterprise, and the individual, on the authority of the Word of God. The modern church, on the other hand, under the leadership of the Federal Council, attacks these. Both groups preach to the whole country. Both groups talk about the kingdom of God. Both groups mean entirely different things by their terms. Yet they talk with the same phrases, use the same Biblical words, and promote their causes with the same apparent earnestness.

It reminds us of an illustration. During the battle of the Belgian Bulge, one reason the Germans were able to make such tremendous advances was that, riding in American jeeps and dressed in American uniforms, came German soldiers who could speak good English. In outward appearance they looked exactly like a good American outfit, but the direction in which they drove and the ideas that motivated the drivers determined the side and the loyalty of the group. Of course, it was confusing; but the Americans realized that such jeeps were running around, they were on the alert, and they soon were able to overcome this subtlety.

Now that we have made charges, there must be some basis by which we can judge as to who is right. Is the present basis of our society really wrong? Should we move on to an economically controlled and planned society? In answering these questions, and also in holding up the position of the Federal Council as being erroneous, it is first incumbent upon us to establish the truth—the eternal truth—concerning the individual, concerning private enterprise, concerning the profit motive, concerning competition, concerning all these essential ingredients of a free economy as it has been revealed to us by God in His Word. If we can establish the reality of these things upon the authority of God's Word, then we have a standard of judgment, in the light of which we can perfectly evaluate the present crusade for a controlled economy.

(This is the first of four articles by Rev. Carl McIntire, taken, by permission from his book "The Rise of The Tyrant," showing how communists and their friends in the Federal Council of Churches go against the Bible, when they attack the American way of life, capitalism, free enterprise and the profit motive. The next article will appear soon. The book "The Rise of The Tyrant" has 259 pages, is from The Christian Beacon Press, Collingswood, N. J. Sells for \$2.00. Order from the publishers or from the Sword of the Lord.)

## "With the Evangelists"

By Evangelist Robert J. Wells,  
Associate Editor

### Dr. Appelmann Reports Good Meeting in Chattanooga

Evangelist Hyman J. Appelmann was the evangelist in a meeting with the Highland Park Baptist Church, Chattanooga, where Rev. Lee Roberson is pastor. Dr. Appelmann reports:

"God gave us over 125 actual conversions and transfers of membership in Chattanooga."

### Evangelist Carlyle Scott Has Blessed Campaign

The Lord has been wonderfully blessing Brother Carlyle Scott in evangelistic meetings. He writes:

"We spent two weeks in Rumney, New Hampshire, and had the privilege of seeing over 150 young men and women come to Christ for salvation or yielding for full time service. We are now in a tent campaign in Michigan City. More than 40 people have taken public and personal stand for Christ thus far."

Evangelist Scott may be reached at 713 Whitlock avenue, Crawfordsville, Indiana.

### Evangelist Covell Keenum Holds Good Revivals

Rev. Dolphus L. Price, Pastor of Fairview Baptist Church, Decatur, Alabama, writes:

"Since the Conference at Winona Lake, I have had Brother Covell Keenum with me in a revival in my church. God richly blessed his ministry in our midst. We have had the greatest stirring of God that it has been my privilege

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to witness. God gave us hardened sinners and backsliders, and there were some very remarkable conversions; 39 were added to the church."

Pat Brock, Pastor of the Madison Baptist Church, Madison, Alabama, reports:

"I am writing you concerning our two weeks' revival meeting which closed last Sunday night. We had as our evangelist Covell Keenum. God's power fell on us,

and we had a wonderful revival. Over 60 persons were saved and many backsliders reclaimed. . . .

Thank God, the days of revivals are not over, but if we meet His conditions, He will still visit us with His mighty power.

"I recommend Brother Keenum to any pastor and church that wants a thorough work done. He is a man of prayer and strong convictions."

## "GOFORTH OF CHINA" MOST POPULAR SWORD BOOK CLUB SELECTION TO DATE!

By Evangelist Robert J. Wells,  
Director and Associate Editor

### Enthusiastic Readers' Comment

Letters have been pouring in from Sword Book Club members, expressing their appreciation for our August selection "Goforth of China." By all odds it is the most popular book that has been offered to date. Here are a few samples to give you an idea of the enthusiastic reaction of these readers!

"It sure is a grand book. I like it better the more I read it."

R.D., Grand Prairie, Texas.

"Received in mail yesterday, 'Goforth of China.' What a book! One spiritual thrill right after the other. A continuous record of the triumphs of the grace of our Lord Jesus Christ in the life and labors of this great man of God. Difficult to lay this book down."

W.H.G., Toledo, Ohio.

"'Goforth of China.' A great book and I must say that I've enjoyed every book I have received. They are a great help to me as a newly converted Christian. So far I haven't missed a one."

W.L.D., Clifton Forge, Va.

"Received the book, 'Goforth of China,' and wish I could express my gratitude and blessing received from reading it. I cannot thank you enough for it."

L.G., Cleveland, Ohio.

"'Goforth of China.' I've started reading and find it a wonderful story."

L.DeJ., Washington, D.C.

"'Goforth of China.' I like it fine. Am glad I joined the Club."

E.B., East Alton, Illinois.

"Today I finished reading, 'Goforth of China,' and I am deeply grateful that this excellent book was included in your selections. I

feel like I will be a better Christian as a result of the genuine spiritual refreshment which I received."

M.E.S., Rising Sun, Md.

"I received your August Book Club selection, 'Goforth of China.' I have read it, and think it is one of the best of its kind I have read."

R.L.S., Maple, Texas.

"Your Book Selections Are Grand!" Perhaps, a few more enthusiastic comments from Book Club members about the Club itself would be in order here:

"I think your book selections are grand and I'm looking forward to having a library made up of books that will be a blessing and inspiration to the three boys which the Lord has given me."

J.N.A., Pratt, W.Va.

"I feel that your Book Club is a wonderful venture. I have always wanted to buy just such books and wasn't sure I could properly choose for my own benefit. Hope I can stay with you in it for the rest of my life."

G.L.H., Galena, Ill.

"I look forward to the book of the month. I think it is wonderful to have a Christian Book Club."

W.G., Argle, Wis.

"I am very pleased with all the books I have received."

G.A., Amberg, Wis.

"I am happy to become a member of the Sword Book Club, and I am expecting to reap many benefits from it!"

E.E., Gridley, Kansas.

"We want to thank you folks up there for the good books that were sent to me. We read them every day; they have been a great blessing to us, and we also thank you for the last book that you sent me as a dividend. It will surely be a great blessing to all the family, so I hope the greatest blessings will be with you folks."

C.S., Houka, Miss.

And so, they go on and on. We have quoted from members in eleven states, but this is the reaction of the Sword Book Club members all over America. Wheth-

er it is North, South, East, or West, they are saying, "Thank God, for the Sword Book Club."

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### The Best Way To Get It

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"Blythe, Calif."

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## MARRIAGE AND HOME

(Continued from page five)

so devoted to her that she may understand all his heart. The intimacies of marriage ought to be blessed and sweet.

Necessarily this attitude about marriage would demand purity and cleanness. What man who is licentious and evil, a breaker of his marriage vows, a chaser after wicked women, would feel free to tell his wife all his heart? And what woman who is rebellious and unsundered, unwilling to keep her marriage vow of obedience, and unwilling to go where her husband goes and live where he lives and work to please him as a "help meet"—what such rebellious woman would feel like taking her husband into all her heart? Such people have not truly married in their hearts when they do not give themselves, unashamed, wholly to their companions.

A man and a woman who marry should not only consider themselves legally as of one flesh, but they should so love one another, so mold themselves each to the other's needs and loves and desires and capacities that they actually become one. They can be one in their minds, one in their plans, one in their loves, and one in their understanding, as God gives grace and makes the marriage real.

There have been many very foolish and unscriptural things said about marriage. I have read the ravings of some writers who said that married women were living in "legal prostitution" because they felt obligated to surrender their bodies completely to the will of the husband in the marriage relationship. I have even known of silly teachers who taught that the sin of Adam and Eve in the garden was in the marriage relationship. How far-fetched, how unscriptural, how far from the truth are these vain human imaginings!

First Corinthians 7:3-5 says,

"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency."

Do you see how completely marriage makes husband and wife one? The wife does not have authority over her husband. That authority belongs to her husband. The husband does not have authority over his own body. That power belongs to the wife. And the Scripture plainly commands, "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." You see, God puts no fence between a husband and wife. God puts no limit to the intimacy of a holy union. God has no restrictions on the marriage bed. The wife belongs to her husband. The husband belongs to his wife. It is no sin that they regard themselves as one, and the pleasure of one is to be the joy of the other. God puts no limit on the marriage relationship of a husband and wife.

I want you to see that marriage is the most intimate human relationship, so that two people actually become one in God's sight and grow more and more to be one in their wills, their beliefs, their habits, their understanding, their joys and sorrows.

This intimacy of the marriage relationship is so great, that necessarily marriage ought to be a permanent relationship. Nobody but a prostitute could feel free to give herself to the arms of one man and then another, while the first man was still alive. The marriage relationship is so sacred, the relationship of husband and wife so intimate, that marriage ought to last until death alone breaks it. That is the teaching of the Scripture. And that also is the plain implication of the nature of marriage itself. So intimate, so complete is this union of a man and woman in marriage that the union ought never to be broken except by death. How wicked to defile such a sacred and beautiful union! And what sorrow and grief will be the portion of those who think lightly of marriage and of its obligations and joys and privileges!

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